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Patriarchal Mindset in Dalit writing with Special Reference to P. Sivakami and Bama: A Comparative Study

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Introduction:

Indian dalit literature has emerged from the influence of social movements of social reformers like Mahtma Jyotirao Phule, Shahu Maharaj, Dr. Babasaheb Ambedkar, Periyar E. V. Ramasamy, Gopalbaba Walangkar, Narayan Guru, Ramaswami Naikar, Mahatma Gandhi, Jagjivan Ram, etc. Nowadays it has become the most important phenomenon in the research of literature; in most of the mainstream literary works the issue of caste is either ignored or overlapped under the other issues. The Indian authors have found their hymn in the spiritual scriptures, such as in the Rig Veda, *Manusmruti*, etc. Almost all of these texts had glorified the issue of the Varna-system, i.e. (compartmentalization of the Hindu society into the four groups); these four Varnas are the *Brahmins*, *Kshatriyas*, *Vaisyas* and *Shudras*. On the other hand, each Varna has its own distinctive set of duties and functions to be performed and also carried out within society. Although this scenario explores a view what Varna-system of India is like, one needs to bear in mind that this is a certain persuasion; each and everyone in India is made to follow the Varna system indirectly to strengthen the Brahmins.

The Varna system categorizes the four groups on the basis of hierarchy, with the Brahmins at the top. These hymns incorporated in most of the mainstream literary works reinforce the hierarchy for example by generalising the view that the Bramha created Brahmins from his mouth and the Shudras from the foot. The Brahmins are characterized as nearer to the deities and therefore are naturalised as the saviours of the human race. And to maintain the purity of the Brahmins they started spiritual overpowering upon the masses

This kind of stratification does not allow the sects to change the strata; because it does not have any kind of way to emancipate from the caste attached through the birth of concerned person. On the other hand, to maintain so-called purity of the upper strata many of the rules had been prescribed for the lower sections. These rules have been strengthen through every possible means, such as language, literature, culture, festivals, rituals, etc.

It is worth noting that not only the Brahmins were to accumulate all kinds of wealth like economic, political and intellectual. Therefore, articulation of the acceptable way of life was generalised through religious practices among the Indian masses. Within the orthodox caste system it is evident that there are certain obligations to be fulfilled by each group. If one goes critically through the *Manusmruti* he or she will come to know that every rule prescribed for the sections had something peculiar which would grab welfare of the upper sects. In the process the lowest strata, namely Shudras was deliberately put at the bottom that group was considered as the always available freely to serve the upper caste sections; at times the possible resistance also was to be oppressed through various forces.

Through thier writing, P. Sivakami and Bama tried to disclose the brutal mechanism of the Indian social order. Each of their characters expresses the oppressed age-old agony; on the other hand, they are not able to get rid of the plight. This kind of ideology has been naturalised in the dalits also; unknowingly they themselves are following the stratification and accepting their own inferiority. If the inferiority is accepted then it also should be supposed that the person is accepting the other's superiority. P. Sivakami novels incorporate this kind of analysis and also provide some glimpses to annihilate the instilled caste system in the Indian mind. In addition to the caste-class differentiation the Indian social order is characterised through gender based discrimination. The characters in novels of P. Sivakami imply zeal of emancipation of the oppressed section from the age-old agony.

Faustina Bama is a Dalit women writer in Tamil. Her writing, against caste,class and gender discrimination in novels. She is attentive about womens liberty through her writings. Bama's novels include this kind of analysis and also present some glimpses to eradicate the instilled caste system in the Indian mind. In addition to the caste-class differentiation the Indian social order is characterised through masculinity based discrimination. Bama's novels take in is granted out immensely in all her works. She wants dalit women to rise for their rights. They must to speak in opposition to inequity.

Objectives:

- To focus on analysis of patriarchy in upper castes as well as dalits.
- To enhance the possibility of dalit women's emancipation from generational plight.
- To shed light on liberty for welfare of women in India.
- To explore the disjuncture the power of upper caste over the dalit caste.
- To analyse the interrelationship of caste, class and patriarchy.

Hypotheses:

Influenced through the thoughts of Mahatma Phule and Dr. Babasaheb Ambedkar, P. Sivakami and Bama composed novels and disclosed the significance of urgency of annihilation of caste-class-gender based differentiation. P. Sivakami and Bama particularly focus on the struggle by women to be escaped through from the generational agony. Through their novels analyse the major of women's emancipation through eliminating the patriarchal ideology.

Research Methodology:

The research design is one of the explorative and interpretative models. Therefore taking into consideration the importance of theoretical framework, the issue undertaken is studied in the light of the socio-cultural theory proposed by Mahatma Jotirao Phule and Dr. B. R. Ambedkar.

Limitation(s) of the Research:

The present thesis is limited to the study of selected novels written by P. Sivakami and Faustina Bama; but the conclusions would be applied to the broader plane. The concluded statements enhance the applicability to other domains too.

Tentative Chapter Scheme

Chapter First

Introduction

The first chapter of the present thesis will significantly overview dalit literature. It also will throw light on the caste and patriarchy incorporated in dalit literature. Dalit literature and caste system in the Indian social order has close connection. On the other hand, this chapter will discuss in brief the Varna system and its concern with the life of masses, especially of dalits.

Chapter Two

Dalit Patriarchy: Its Facets

The second chapter of the thesis will deal significantly with the characters in the novel. Here, analysis of all the characters in detail will be in the background of upper caste characters as the backbone of the given social order. Minute reading of the novel can be said as minute observation of concerned society.

Chapter Three

Dalit women's Retaliation

The third chapter will discuss about P. Sivakami views on the characters that is positively to be created as the new generation. It also will disclose the major female dalit characters in the novels represent the Indian woman. The major character of the novel like that of *The Grip of Change* (Thungam), *The Taming of the Women* (Anandhayi), *Cross Section* (Saro), Bama's novels represent *karukku* (Bama), *Sangati* (Velliyammapaatti) central character which are the inspiring character of the novel; it ultimately implies freedom and liberation. The interrelationship between caste-class and patriarchy also contribute to create the submissive force from the masses. This chapter is to discuss the women's liberation and freedom for their welfare.

Chapter Four

Urgency of Annihilation of Patriarchy

The fourth chapter will discuss the urgency of annihilation of patriarchy from the Indian society for the emancipation of women from the generational agony. On the other hand, the caste-class based differentiation also has to be eliminated from the society otherwise none of the oppressed sections will be freed from the plight. This chapter will particularly deal with this kind of zeal incorporated in women in the novels written by P. Sivakami and Bama.

Chapter five

Conclusion

The fifth chapter concludes the present thesis. In the concluding chapter, I have discussed the role of caste, class and patriarchal system in India. Woman is dominated at two levels, as being a dalit and being in the patriarchal chain. This chapter also emphasises on the need of women's freedom for the development of a social order. Therefore, it can be argued that this chapter will record the conclusions derived from the present research.

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